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*Eskimos Aid United States War Effort*

# INDIANS AT WORK

## NOTES AND COMMENTS ON THE CONTRIBUTIONS

By F. W. LaRouche

In Charge Of Information and Publications

As the magazine goes to press J. C. McCaskill, Chief of the Indian Service Planning and Development Branch brings word of the rapid advancement of plans for settling 20,000 Japanese evacuees on the Colorado River Indian Reservation in southwest Arizona. The story appears on page 12. In the Southwest Mr. McCaskill conferred with Indians of the Reservation, with Indian Service officials and with Milton S. Eisenhower, Director of the new War Relocation Authority.

New buildings for the evacuees are being constructed rapidly by the Army and the first contingent of evacuees was scheduled to arrive on Monday March 30. Mr. C. H. Gensler, Superintendent of the Colorado River Agency, Robert H. Rupkey, Project Engineer, Irrigation Service at Parker, and A. L. Walker, Agricultural Economist, have been working very closely with the Army and the War Relocation Authority. Mrs. Lucy Wilcox Adams, Chief of the Social Services Branch, has gone from Washington to Colorado River to assist in the gigantic and hurried task.

The front cover photo of Andrew Sannoow, Eskimo of Elephant Point, Alaska, was made by Ray Dame, Department of the Interior. Eskimos are exceedingly active in war work and extremely loyal to their government. Some details of their work appear in the article which begins on page 5.

The photo on page 6 was sent by Mrs. Joseph Lindon Smith, Adviser, Indian Welfare Committee, General Federation of Women's Clubs, who writes: "My son-in-law who is a Lieutenant-Commander, U.S.N.R. has been stationed at the Naval Aviation Base in Atlanta, where this Indian, Thomas Oxendine from Pembroke, North Carolina, is in training as a flight student. Commander Harrigan in charge of this base gave me the photograph to send you."

The frontispiece is a reproduction of an original drawing by Tom Dorsey, an Iroquois Indian artist. It was sent to "Indians At Work" by Mr. J. D. Hatch, Director of the Albany Institute of History and Art. Mr. Dorsey writes that his drawing Ga-Wa-Ta, or Snow Snake, represents: "An exciting mid-winter game of the Eastern Indian. Played with polished shafts resembling a snake, the player who is skillful usually can send his shaft gliding, head erect, over a log-drawn track of fresh snow to win some of the high stakes wagered at this gala event. The figure is poised for a 'throw', and is clad in comfortable Iroquois winter wear of old. This game is still being enjoyed by the Eastern people."

The back cover photograph of Santa Ana Indians was made by Frank Werner, Interior Department photographer. These Indians are of the Pueblo whose members after the Pearl Harbor attack, went back for a whole month to their ancient home to pray for the people of the world. The story is on page 5.

Indian loyalty in the far northwest is touched upon in an article on page 27 in which Mrs. Will D. Jenkins of Bellingham, Washington, writes of the traditional ceremonial gathering: "Participants come from all over the State and from British Columbia. 'Indians at Work' has been an inspiration to my husband and me ever since we first discovered it, but we notice the lack of Puget Sound representation. Hence this article and letter. For about three years we have visited the Indians and attended nearly all celebrations. We are inspired by their old-time philosophies and enjoy their dances and ceremonials with deep respect. I have written three primers on Puget Sound Indian life before the coming of the whites. (They) are being studied here in the school for the third year."



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GA·WA·TA





# INDIANS

## AT WORK

*A News Sheet For INDIANS and the INDIAN SERVICE*

VOLUME IX

APRIL 1942

NUMBER 8

Nine years of this Indian administration will be finished April 21st. I started, last week, to review this nine-year effort of the Service and the Indians in order to answer this question: Has the effort been important to the country, and not only to the Indians? Has it been important to the world? A tornado of new work-demands cut short this attempted review, but I do report one strong impression.

That impression has emerged into so many Indian minds, increasingly, in these months of vast struggle - these world-engulfing months. It is, that the Indians have a peculiarly deep devotion to democracy. That devotion is why they are moved with such unanimity to such diverse efforts in the war. They know it is Armageddon in very truth - verily "a last Trafalgar of the soul." What, then, have these past nine years of Indian effort had to do with democracy?

They have reversed the operating principle of nearly a century. Authority, denying the Indian's human past, demanding that for his own soul he substitute another soul, treated him (the Indian) as passive material which authority would shape to something new. This material, to be shaped by authority, was individual Indians reft away from their groups and their heritages.

The changed operating principle - partly an ideal, partly an achieved policy - centers in Indian self-activity, individual and group. It asserts that heritage is essential in personality formation. It works to minimize authority. It declares that the Indian is his own maker of fate. It tries to help lead into the great world not a denatured and submitting Indian but a whole Indian, whole in his social being, and a choosing and asserting, not a submitting Indian.

This over-simplified description of the past, and of the change, must suffice for this editorial. On page 3 of this issue, I do try to state a little more fully the ultimate guiding principles (ideals, if one will) of the endeavor of these nine

*"Snow Snake", a drawing by Tom Dorsey, Iroquois Indian.  
Details on inside front cover page.*

years. How much of the positive practical program they do not even imply, and how far off is their adequate realization, I have tried to suggest in "Unfinished Tasks of Indian Service," which will be sent upon request to any reader.

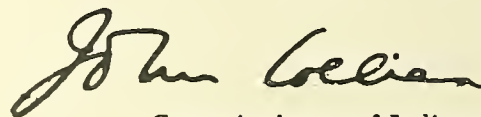
Now to the world-value of what the Indians have done in these nine years.

They have newly created, or adapted and reinvigorated, a quarter of a thousand local democracies. These local democracies are of very modern and, again, of very ancient forms. They are not only political but are industrial and social. Establishing a true social control, they have increased the liberty, the opportunity and the energy of their individuals.

Too fatally often, in different parts of the world in these bitter years, democratic government has seemed to be incompetent for social action. And too often it has seemed to lower, not to lift, the level of tension, of striving, of sacrifice, of realistic thinking and of moral action of its individual members. Let us not deny that which is of the essence of the crisis of our whole world. Forms of democracy can fail to produce living democracy, and then comes social mortal illness.

What the Indians in these nine years - deepening and diversifying with each year - have furnished to the world, is the proof that democracy when it is profoundly realized, and when it forges out for itself adequate mechanisms of consultation and of action, is a mighty power. It is the only power mighty in the long run - in the end. It wakens and sustains individual life deep, impassioned, purposeful and self-controlled. It canalizes that life by free choice into social action benign and not degrading. It is the only hope of our world - in the time beyond this Armageddon of military war. The war within peoples after the military war, and within the soul, can have no end except the victory of the spirit through democracy. There is not even any other way of hope for lasting peace after this world-war ends.

I do not give examples of what the Indians have done in democracy. Many publications have told the record. The application of Indian democracy to using and saving the land is one item of the record, of importance surely to our whole nation and to the Hemisphere. Its application to the production of beauty is another item. But chiefly, its application to human nature - the human nature whose good or ill shaping is the good or ill shaping of the world. Indian democracy has mined from the long-discouraged deeps of Indian human and social nature the energies and the consecrations which make a great life. This is the world-fruitage of these nine years.



Commissioner of Indian Affairs



## *THE IDEAL OR GUIDING PRINCIPLE OF INDIAN SERVICE*

Indian adjustment is a group process, not only an individual one; and is fundamentally a group process. (Just as white adjustment is.)

Group adjustment and individual adjustment are based upon the past - the tradition.

Both adjustments have to proceed by conscious free choice from within; neither the group nor the individual is passive material to be shaped from without.

By all available methods, the strongest and most incessant stimulation toward free choice and toward the employment of the greatest range of native powers (individual and group) must be supplied.

Adjustment from within, which is democracy, will not be achieved with profoundness unless difficult important goals are set up and unless genuine hazard be made a part of the situation. The choices to be made must be fraught with consequences good or bad. If they entail conflict within the group, this has its positive value too - its value for wise choice, its dynamogenic value and its leadership-developing value.

The "adjustment" is a use of all that is native in order to cope with the nature-world and the man-world within which group and individual alike are placed. Intensification of coping with the world and intensification of realization and asserting of inward energies and values, including traditional ones, are actions dependent on one another. Preservation of tradition thus is made the opposite of retreat from that part of "reality" known as struggle, work, modernization. It is successful advance into that part of "reality." And reciprocally, the conquest of reality is by virtue of, and in behalf of, inward values, group survival, and tradition. This reciprocity of tradition, inwardness - and adjustment, environment-conquest, modern social action - can be realized by Indians as perhaps not by any other elements in our population in the United States.

The above, as a whole, is of the spirit - of direct life-intensification - of the immediate nourishment of man by man; and it is also of mechanism. An essential part of the group-adjustment is the establishment of mechanisms of social and political action, including political governments but including also, integrated with political government, industrial enterprise and government and total social action.

The establishment of these mechanisms is the business of the group itself; the mechanisms of democracy are experimentally forged out by the group seeking to preserve its democracy, increase it, empower it. Hence, diversity of mechanisms is to be anticipated: diversity of tradition, of practical situation, of external goals, will produce diversity of democratic mechanisms.

"Indirect administration" is implied in the whole of the above; but indirectness is carried across not merely to accomplish administrative purposes with minimum of shock, but to make of the governing power primarily an agent of catalysis. Its aims are directly and predominately creative.

J. C.



Captain Ernest Edward McClish, Choctaw of Oklahoma, is a graduate of Haskell Institute. Before being called to active duty he was a Lieutenant in Company K, 179th Infantry, Oklahoma National Guard. This picture was taken at the Third Army maneuvers in Louisiana. He is now believed to be with the American forces in the Philippine Islands, and has assumed the duties of a Major. Photo by U. S. Army Signal Corps.



## *INDIANS IN THE WAR FOR FREEDOM*

Indians, the truest Americans, everywhere in the United States are deeply concerned and intensely occupied with the prosecution of the war for freedom. From Alaska to Mississippi and from Arizona to Maine, the Indians are giving their lands, their savings, their skills and their lives in the service of their country. In numbers, it is believed, exceeding the per capita contributions of any racial group, including the white, Indians are enlisting in the Navy, the Marine Corps, the Coast Guard and the Army. Their peculiar, inherited talents make them uniquely valuable.

In civilian war work they are equally zealous, and equally effective. Technical training of recent years has converted many Indian men from laborers to specialists. Natural gifts of precision, endurance, poise and high intelligence add great value to their services. War industries are seeking Indian workmen in greater numbers than they can be supplied.

### Indians In Every Branch Of Service

Prior to the Japanese assault at Pearl Harbor Indians in the Army alone numbered 4,481, of whom approximately 60 per cent had enlisted in either the Regular Army or the National Guard. In addition to Indians who are Naval Officers, there are 40 Indians in the Navy in branches exclusive of the Marine Corps and the Coast Guard. Perhaps the outstanding Indian Naval Officer is Commander Francis J. Mee, a Chippewa born in Detroit Lakes, Minnesota. Commander Mee has just been promoted from the rank of Lieutenant Commander and has been shifted from the United States destroyer Ellet to a post on the heavy cruiser Portland, where he commands several hundred men. His colleagues and superiors express a deep respect and regard for Commander Mee, who is familiarly identified as "Chief" Mee.

One reason why the services of Indians in the armed forces is important is because of the special skills which are part of the Indian heritage. As scouts, runners, in signal work and in other fields, the modern Indian has demonstrated special aptitudes which are being rapidly recognized and utilized by their commanders.

Items rewritten from the Nation's newspapers reveal typical instances of Indian military performances:

### Montana Indian Wins Distinguished Service Cross

The fortitude of Private Charley Ball, a 24-year-old Indian boy from the Fort Belknap Reservation in northern Montana, while fighting with General MacArthur's forces on Bataan Peninsula in the Philippines, has won him the Distinguished Service Cross. In a dispatch from the Bataan fighting front, it is related that Private Ball was wounded in a battle against Japanese forces, but despite his wounds he helped cover the withdrawal of his comrades in the 21st Infantry. Ball has two brothers in the armed forces.

During the opening weeks of the war, it was reported that about 15 young braves from the Sac and Fox Reservation near Tama, Iowa, enlisted in the Army.



Thomas Oxendine, 20-year-old Cherokee Indian of North Carolina, a flight student at the U. S. N. R. Aviation Base, Atlanta, Georgia.

The great, great grandson of old Chief Winnemucca, young Stanley Winnemucca, of Nixon, Nevada, has been accepted by the Marine Corps. Almost a century ago Chief Winnemucca led his warriors to one of the greatest victories ever won by Indian fighters over whites in the battle of Pyramid Lake. He later was a leader in preserving peace in Nevada.

Kitus Tecumseh, descendant of famous Chief Tecumseh and a member of the United States Navy in World War I, visited the Cedar Rapids, Iowa, Naval Recruiting Station to ask for enlistment in the present war. He served on a submarine chaser in 1918 and is classed as 33 per cent disabled as a result of wounds received then.

Indian soldiers at Fort Benning, Georgia, have shown adeptness in the white man's war games. One of the top Sergeants has reported that they're making good soldiers. At the time of this report, which was made before war was declared, there were 16 Indians from Oklahoma in the Fourth Signal Battalion at Fort Benning. "Those Indians are the best

morale tonic on the shelf", maintains the First Sergeant. "They take a hard job and make a game of it. We could use more like 'em."

#### Indian Home Guard

What was believed to be the first Indian home guard unit in the West was formed about ten days after war was declared at the Kaschia Indian Reservation near Stewarts Point, California. In all, 17 local Indians took up arms in a voluntary organization that will supplant the Stewarts Point listening post, organized as part of the Aircraft Warning Service.

In September 1941, the Army and Navy Journal reported that Joseph G. Guyon, who is a member of the Chippewa Tribe of Minnesota, was undergoing training as a Naval Aviation Cadet at the United States Naval Air Station, Jacksonville, Florida. He probably was the first Indian to fly for the Navy.

Second Lieutenant Leonard R. Farron, subsequent to his training in aeronautical engineering at the University of Washington, was appointed a flying cadet and commissioned a Second Lieutenant in the Army Air Corps on December 13, 1941. He was assigned to the fighter plane base at Hamilton Field. Mr. Farron is a member of the Puyallup Indian Tribe.

The reaction of the Pueblo of Santa Ana was typical of many Indian groups. Immediately after Pearl Harbor the Santa Ana Indians left their homes and went se-



cretly to their ancient shrine. There, in their former home long since abandoned, the entire Pueblo remained for one unbroken month in secret prayer. Their prayers were for the people of all the world. News of the pilgrimage became known only when the Indians sent word to the authorities that they intended to build a great fire at the conclusion of their ceremonies. They wanted the Army to know that this was a sacramental fire and not the result of sabotage or overt enemy action.

The Pueblo of Zia engaged in prayer before the second Selective Service registration. Other groups have in much the same manner reacted to the catastrophe that has struck the world. Indians of Jemez Pueblo pledged themselves to utilize their lands to the very maximum to help win the war.

At the remote Pueblo of Zuni, in New Mexico, the feeling of the Indians is exemplified by this paragraph sent in by the day school principal:

"The Red Cross drive was announced from the housetop and in a blinding snowstorm, the canvassing started. Each household contributed and in each case the wheat, corn, or hay was ready when someone called. Very often there is more than one family in one house and each wanted to contribute. If a door was missed, word was passed on to call at that particular house. One little girl wanted to do her part, too. She whispered something in her mother's ear and then rushed in the next room and brought back a nickel. The family of Edgar Lunasee who is in the Philippines and from whom no word has been received, expressed willingness to help by donating six dollars and two rings. Ike Wilson, an outstanding Navajo silversmith living in Zuni, solicited the Navajos working in the village and they responded 100 per cent."

#### Buy Defense Bonds

Five Navajo families who were recently awarded \$15,000 as compensation for the death of six Indian children in a train and school bus collision in 1936 immediately invested \$5,500 of the amount in Defense Bonds. In addition, two Indian boys, injured in the crash, received \$1,000 apiece, and each purchased a \$500 Bond.

Purchase of Treasury Stamps and Bonds by Indian groups and individuals has been considerable. A great many of these transactions do not come officially to the attention of the Indian Service because the purchases are made locally with funds not under Government jurisdiction. On record in Washington are purchases of \$1,270,000 in Treasury Bonds from April, 1941 to the present. These are not Defense Bonds but the money is, nevertheless, available to the Government. Applications now pending for the purchase of Treasury and Defense Bonds total \$19,000. The money for these purchases came from both tribal and individual funds from the sale of land, timber, oil and gas leases, etc.

Applications have been received from various tribes for the purchase of approximately \$750,000 in Defense Bonds, but as the funds involved are already in the United States Treasury, nothing would be gained by the purchases and, therefore, the Interior Department disapproved the requests. The spirit of the Indians in making these requests provides further evidence of their patriotic spirit.

Chee Dodge, last of the Navajo war chiefs has purchased \$20,000 of United States Defense Bonds, and has urged Navajos in New Mexico, Arizona and Utah to

buy Bonds "as generously as possible." In response to the establishment of sales committees over the Navajo Reservation, Indians are buying Bonds in mounting numbers, Superintendent Fryer of the Navajo Agency has reported.

The Crow Tribe of Montana offered to the Government all of its resources and all of its man power for the prosecution of the war. The Superintendent, himself a Crow Indian, has reported that approximately 70 men and boys of the Tribe have gone into the Service. This is a very large proportion of the eligible man power on the reservation. His son is among those who have already gone into the Army. Even the girls and women of the Crow Tribe are reportedly desirous of entering active military service. The Superintendent stated that several women have already applied for enlistment and he seeks information as to how such service can be arranged.

In Alaska, the Indians and Eskimos are making many contributions which for military reasons cannot be discussed. However, it is no secret that in a considerable area centering at Nome more than 300 women and children (and one man) are working day and night to fashion mukluks (skin boots) parkas (fur outer garments), fur caps, mittens and fur pants for the soldiers. The Army has just ordered 5,000 additional mukluks. All of the work is being done through the Nome Skin Sewers Association, a cooperative organized by the Indian Service under the provisions of the Alaska Act of 1936, a counterpart of the Indian Reorganization Act of 1934.

Many natives are turning over their boats to the armed forces. In one case the incorporated members of a tribe offered land for an air base, without compensation. The land has been accepted but, in the interests of fairness, some payment was provided.

### Indians In War Industries

In industry, special Indian skills, largely developed through training and experience received through Indian Service schools, the Indian CCC and the various technical branches of the Indian Service, are becoming increasingly useful in the war effort. At least 2,500 Indians are now regularly employed in vital war industries. A great many others are receiving special training in schools established by the Indian Service.

In many aircraft factories Indians are being employed in such numbers and with such success that the supply of available workers has lagged behind the demand. Some aircraft plants have placed standing orders with Indian Service Superintendents for as many Indian boys or men as can be supplied. Many Indian groups and individuals, including women, are using their own funds to pay for useful technical training.

A total of 736 Indian trainees are enrolled in 43 CCC national defense training courses. At least 75 per cent of those who have completed earlier courses are now employed in defense industries. Defense courses are also being carried on in the Indian schools. Between 700 and 800 have gone from these schools into defense employment. Airplane plants at Wichita, Kansas, and Tulsa, Oklahoma, are employing the Indians trained in the Indian schools and CCC organizations in the Oklahoma area. 80 Haskell students and approximately 150 Indian CCC trained men are employed there. Airplane manufacturing plants in southern California have employed approximately 200 Indians. Shipyards in Seattle and in the San Francisco area employ about 75 Indians.



*Thomas Harjo, Seminole,  
A Metal Fabricator At  
Douglas Aircraft.*



Fifteen former CCC Indians are working at Shasta Dam in California. Various other defense industries account for employment of former CCC-ID enrollees, among them shipyard welders, signal operators, airplane welders, working at Navy ammunition dumps, lumber mills, and on the construction of military roads. One former CCC-ID enrollee is a radio engineer in the Civilian Technical Corps of Canada, and two are with a contractor at the Panama Canal.

The total CCC-ID effort is now being devoted to war work construction, and the protection and development of natural resources necessary to the prosecution of the war.

The following Indian Service schools conduct national defense training courses: Chemawa School, Chemawa, Oregon; Chilocco School, Chilocco, Oklahoma; Flandreau School, Flandreau, South Dakota; Haskell Institute, Lawrence, Kansas;

*A Member Of The CCC-ID Defense Training Class At Lac du Flambeau, Wisconsin, Learns To Solder*





Phoenix School, Phoenix, Arizona; Sherman Institute, Riverside, California. At Haskell Institute, which is fairly typical, the following courses are given: Welding, auto mechanics, carpentry, electricity, machine shop, painting, plumbing, power plant operation, and institutional cooking.

The following national defense training courses are given by CCC-ID: Aircraft welding, auto mechanics, carpentry, general mechanics, motor mechanics, operation, care and repair of trucks, tractors and autos, radio maintenance and repair, repair and maintenance of automobile equipment, welding, woodworking.

A substantial number of Indian technicians were employed at military and naval bases in the Pacific and elsewhere. Probably some of these are casualties or prisoners.

A few incidents of Indian civilian activities as reported in the press are worthy of record:

#### Hikes Fourteen Miles To Drill

Leo John, 30-year-old Lummi Reservation Indian, has been hiking 14 miles twice a week to drill with the Bellingham Home Guard, Company I, 4th Washington Volunteer Infantry, ever since he joined six months ago. John, married and deferred in the draft because of dependents, enlisted in the home guard. One night he showed up soaking wet and when questioned, explained he walked from the Reservation to the Armory for drill. He had missed only two drills, because of sickness.

Impressed by pictures of famine conditions in Poland, the little Supai Indian Tribe, numbering about 200, which lives in the isolated Havasu Canyon, has plowed up the whole bottom of the canyon, and farming machinery is being packed down a tortuous trail on the backs of ponies to help along the war production effort.

The Chippewa Indians of Michigan, numbering 1,000, are now formally at war with the Axis, pledging in their formal war declaration, to "stand by Uncle Sam to the end as we always have." They further declared: "We are standing once more shoulder to shoulder with our white brothers as we did with George Washington at Valley Forge and in every war for liberty."

Indian Service hospitals are training Indians as hospital orderlies. The Indian Extension Service is encouraging Indians to raise more of their own food than ever before and to utilize their lands to raise food and other crops essential to the war effort. Indian women are being trained in truck driving, first-aid, and in nutrition. Indians on many reservations are being organized in civilian defense work, particularly in areas where parachutists might cause damage to transportation or communication lines. Indian lands, hospitals, buildings, and Indian Service personnel and facilities are being inventoried by Indian Service field officials in preparation for a possible evacuation of the West Coast.

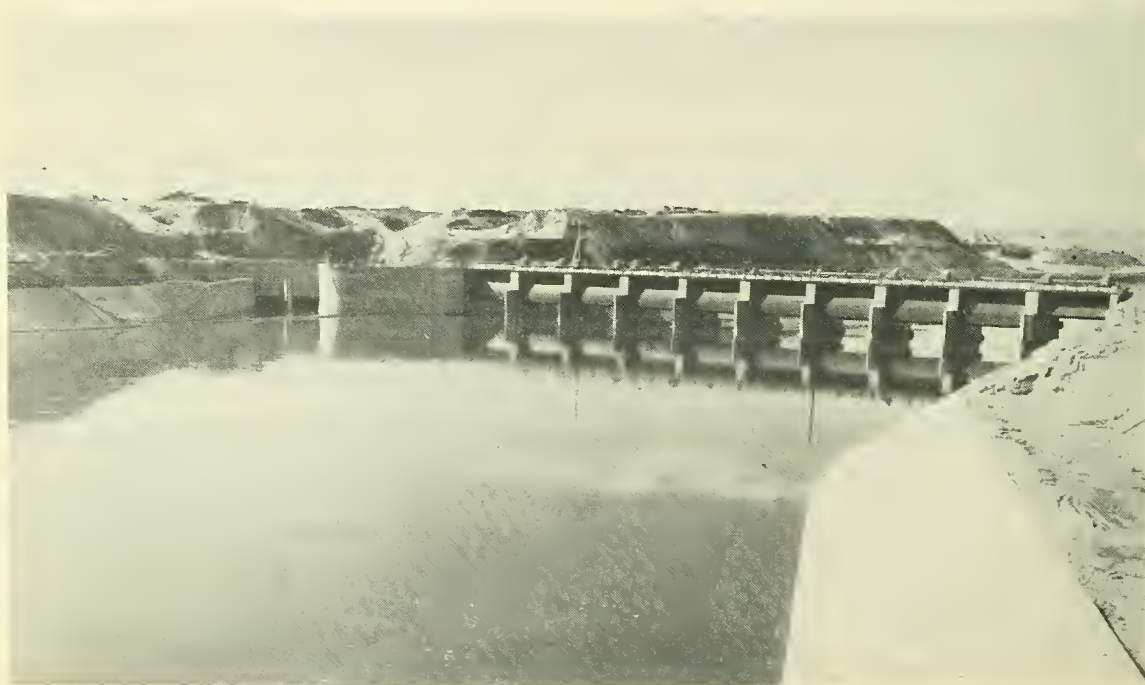
## *FIRST JAPANESE EVACUEE COLONY IS ON COLORADO RIVER INDIAN LANDS*

The first large-scale relocation of Japanese residents being evacuated from West Coast military areas will be made on the Colorado River Indian Reservation at Parker, Arizona, where 20,000 alien and citizen Japanese are to be moved by the Army. The colonization plan has been worked out by the newly-formed War Relocation Authority, the United States Indian Service, the Indians who own the land, and the War Department.

The plan provides for temporary, self-sustaining colonies, four or five in number, for the purpose, first of furnishing homes and useful employment to the evacuated Japanese, and secondly to prepare the land for use after the war. Approximately 90,000 acres of land are available for development of irrigated farming, with an adequate supply of water to be diverted from the Colorado River by the Headgate Rock Dam, recently completed by the Indian Irrigation Service.

The War Relocation Authority, through the Indian Service, will be responsible for general management of the colonies, and for the technical aspects of subjugation of the land, in which the Japanese will be employed in construction of irrigation canals, leveling of lands, and preparation of the land for cultivation. The Army has undertaken the building of homes and other essential structures on the Reservation and will transport the Japanese to the colonies and provide military guard service.

*Headgate Rock Dam*







*A Long-Haired Yuma Farmer Uses Modern Agricultural Machinery. Colorado River Agency.*

Three features of the plan were particularly emphasized by Milton S. Eisenhower, Director of the War Relocation Authority:

(1) That the settlement is purely temporary and the land will revert to the Indians at the end of the war.

(2) That the relocation will be handled to provide the maximum useful work contributing to the war effort, and

(3) That the project will be designed to provide humane and constructive living and working conditions for the colonists.

The War Department already has authorized the shipment to the Reservation of building materials adequate for construction of facilities for 20,000 persons. As soon as adequate facilities have been constructed the Army will begin transporting evacuees from military areas to the project.



One of the first big tasks the Japanese will undertake will be digging canals to bring water to the land so that subsistence gardening may start as soon as possible. Besides raising food for their own use and preparing the land for the future use of the Indians, the colonists may find useful work raising crops particularly needed for the war effort. A number of possibilities, such as production of guayule and long staple cotton, are now being studied by the Indian Service, Department of Agriculture, and other interested agencies.

To a large extent the communities will be complete local units with doctors, nurses, teachers, and other specialists provided by the Japanese themselves.

*Indian Women Pick Cotton At Colorado River.*





## *MANY EMPLOYEES WITH LONG SERVICE ARE RETIRING*

In the next few weeks and in the last few months a number of the older Indian Service employees in the Washington Office will retire, or have retired, under provisions of the new Retirement Act. This Act provides for optional retirement at the age of 55 years after 30 years of service, and at the age of 62 after 15 years of service.

Most of these employees began their Indian Service careers with modest salaries of \$600-\$900 per year. Most of them are retiring at salaries of \$1800-\$1940, although a few in supervisory or professional positions receive higher salaries.

Head of the Retirement and Records Unit of the Personnel Division is Miss Helen V. Bridge, who plans to retire the day the Indian Office starts moving to Chicago. This will be the eighth time Miss Bridge has seen the location of the Indian offices changed during her 38 years of service. She has been employed continuously in the Washington Office, topping the record of all the retiring employees.

Fernando G. Tranbarger, Associate Attorney in the Land Claims Unit, retired February 28 after thirty-one and a half years in the Indian Service. A veteran of two wars, Mr. Tranbarger began his Government career as a school teacher in the Philippines while the islands were under martial law.

Last December after the Japanese attack came, Mr. Tranbarger offered his services to his country a third time. Instead of enlisting for military service as he did in the Spanish-American War and the World War, this time Mr. Tranbarger filed an application with the Judge-Advocate General's office. Mr. Tranbarger was employed at the Carlisle Indian School, Pennsylvania, at Albuquerque Indian School, New Mexico, and at Cherokee Indian School, North Carolina, before joining the Washington staff. He began legal work in 1921.

Also a veteran of the Spanish-American War is Walter L. Simpson of the Mails and Files Division, who will retire this month. Like Mr. Tranbarger, he was with the Army as a young man in the Philippines, China, Japan, and other Far Eastern points. Entering the Government service as a lieutenant of the watch at the Patent Office in 1913, Mr. Simpson transferred to the Indian Service in 1917 and has worked in the Mails and Files Division continuously ever since. At one time he was in charge of the Division for a period of ten years.

The Mails and Files Division lost another old faithful employee in John M. Perry, who retired March 31. A veteran of past wars, Mr. Perry joined the Indian Service as a clerk in 1919. He transferred to the Kiowa Indian Agency as a farmer in 1920, then returned to the Washington Office in 1922.

Miss Clara B. Kinne, Assistant Clerk in the Fiscal Division, retired March 31 after 35 years of service. She was first employed as a teacher at Fort Totten, North Dakota, transferred to Fort Hall Agency in Idaho in 1914, and to Pierre School, South Dakota, in 1915. In 1919 she joined the Washington Office staff as a financial clerk.

Mrs. Ella L. Moses, Assistant Clerk-Stenographer in the Irrigation Division, will retire April 30 with 32 years of service. Mrs. Moses was first employed as a Clerk at Chilocco Indian School, Oklahoma, was transferred to Leech Lake, Minnesota in 1915, and to the Washington Office in 1917. She has been employed in the Irrigation Division continuously since 1918.

For some months Mrs. Lucy G. Shaw, Clerk in the Fiscal Division, has not been at her desk because of ill health. She entered the Government Service in 1918 at the Treasury Department, a few months later received a job in the War Department, and in 1920 transferred to the Indian Service. The official date of her retirement was January 31.

Miss Jane C. Farrington, Clerk-Stenographer in the Extension Division, who will retire April 30, came to Washington during the last war. She transferred to the Indian Service in 1920.

### *U. S. Supreme Court Upholds Yakima Fishing Rights*

A unanimous decision of the United States Supreme Court, upholding the provisions of a treaty of 1855 between the United States Government and the Yakima Indians of Washington, was hailed by Secretary of the Interior Harold L. Ickes as a sweeping and significant victory for a minority people against the interests and claims of a dominant majority, and as an evidence of the sacredness with which the United States upholds treaty obligations.

In sustaining the position of the Interior Department in the Yakima fishing case, the Supreme Court, on March 30, affirmed the sanctity of Indian treaties and denied the contention of the State of Washington that Indian treaty rights must yield to State laws for the licensing of fishermen.

The decision of March 30, holding that the Yakima Indians are entitled to the protection of a Federal treaty guaranteeing them the perpetual right to fish at "accustomed places" in the Columbia River, represents the twenty-seventh Supreme Court victory won by Nathan R. Margold, Solicitor of the Interior Department. Since March 1933 the Department has been successful in every case it has had before the high court in which the validity of Departmental action by this Administration has been challenged. This is believed to be a record unexcelled by any other Department of the Federal Government.

The decision climaxes a long series of disputes as to the rights of Indians in the Northwest to fish in their "usual and accustomed places", outside the reservations, without payment by them of license fees required by State law. No question was raised as to the right of Indians to hunt and fish on their reservations.

The case at issue deals with the question of the State's right to license Indians. Sampson Tulee, a member of the Yakima Tribe was charged by information filed in the Superior Court for Klickitat County, Washington, with the offense of having caught salmon with a dip-bag net and with selling commercially the fish he had caught without obtaining a State license. It is expected that the decision of the Supreme Court will have far-reaching influence in the interpretation of Indian treaties insofar as they deal with fishing rights in the Northwest.



*OUTSTANDING SIOUX INDIAN LEAVES INDIAN SERVICE  
FOR ACTIVE DUTY AS ARMY OFFICER*



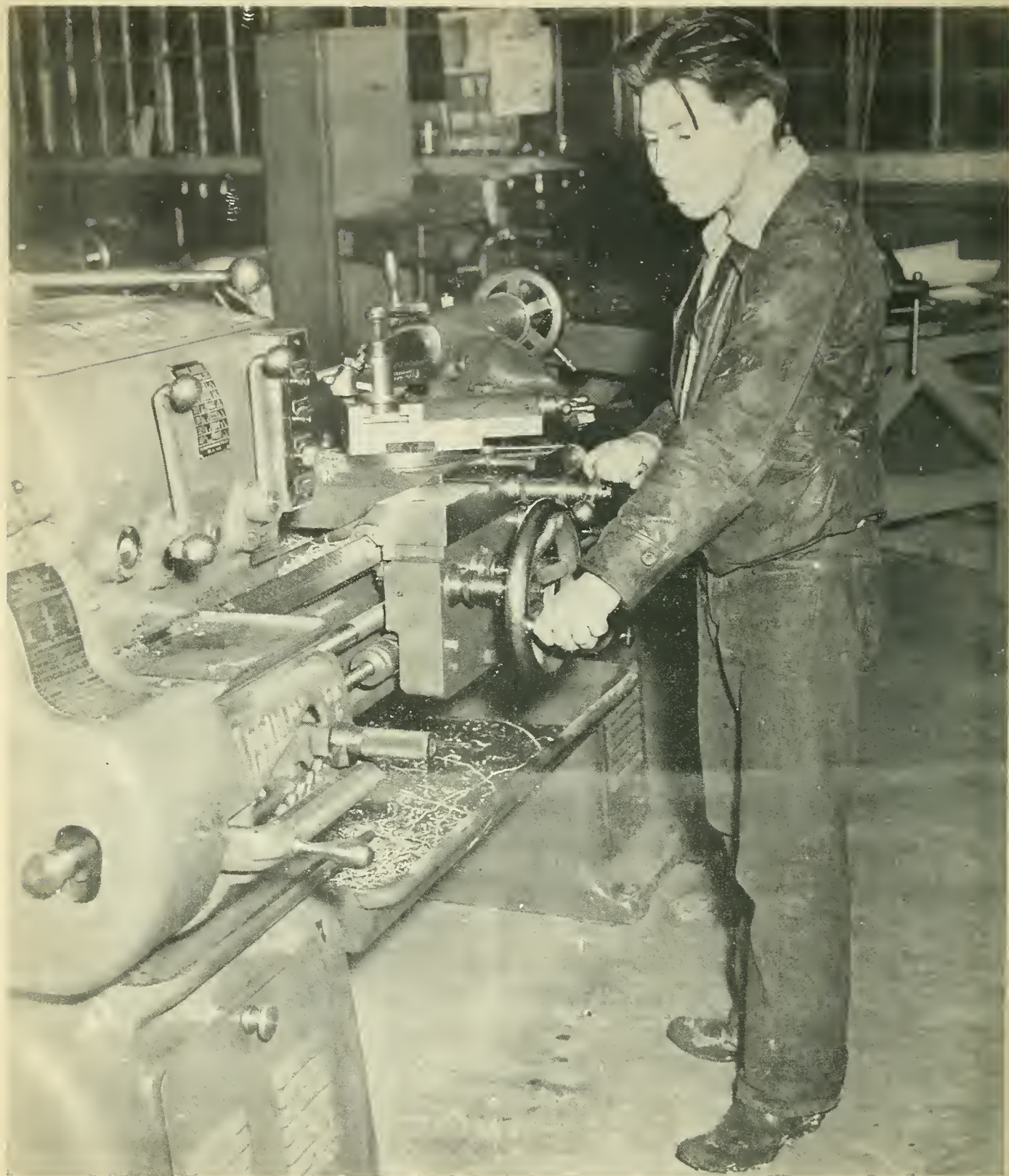
*Ben Reifel*

Mr. Ben Reifel, Organization Field Agent for the Plains area and for several years a reserve officer, has been called to active duty in the United States Army as a First Lieutenant of Infantry. For the present Lieutenant Reifel is stationed at Fort Leavenworth, Kansas.

Lieutenant Reifel is a Rosebud Sioux, a graduate of the South Dakota State College at Brookings, and has done graduate work at the University of Wisconsin. His intense interest in the region and the people with whom he worked and his sincere desire to be of service to them, combined with his superior mentality, unusual ability and likeable personality, have made him one of the most widely and favorably known members of the Indian Service field personnel. He has made a hobby of collecting bulletins, maps, reports and other information pertaining to the Plains area and making them available to other workers in the area. He had the faculty of seeing the pertinent problems in a given situation and usually gave some interesting comment or suggestion as to the solution of the problem pointed out.

Lieutenant Reifel's first position in the Indian Service was as a district farmer on the Pine Ridge Indian Reservation in South Dakota. He was called to the Indian Organization unit soon after its formation and has been connected with it ever since, first as field agent for North and South Dakota, and then as representative of the Plains area.

Lieutenant Reifel's wife and small daughter will remain in Pierre, South Dakota, until June when they will join him if he is stationed where this is possible.



*Ira Showaway, Yakima Indian, Working In The Machine Shop, Producing Rivet Sets For The Naval Air Station*



## *A YAKIMA INDIAN BOY IN A WAR JOB*

By Lloyd D. Weir

Condensed From An Article in the Sunday Seattle Times, March 8, 1942

When war flared in the Pacific, Joe Saluskin was an Indian youth on ancestral lands of the Yakimas. As a boy, he donned beaded regalia and danced at powwows. As a youth he straddled wild-eyed ponies and pounded around tracks in rodeo races.

The name Saluskin has been respected around council fires of the Yakima Tribe for many, many winters. The late Chief Jim Saluskin was Joe's grand-uncle. His father, Alex Saluskin, today is a tribal councilman and spokesman for his people in conferences with their white brethern.

Joe crossed the Cascades last month and became a student worker at the Seattle Resident Project of the National Youth Administration. There he is learning to be a riveter. He hopes soon to be working on military planes at the Boeing Aircraft Company. Joe visions that driving each rivet into a plane will be like shooting an arrow into the heart of a foe across the Pacific or Atlantic. Joe is one of about two dozen Pacific Northwest Indian youths now taking training courses in shops of the Seattle project. Others of his race have finished their training and are employed in aircraft and ship construction in the Puget Sound area. And their efficient workmanship has won high praise from employers.

### Night Shift

Working on a night shift (if he is employed later in defense work) will not be a new experience for Joe. In his training at the Seattle NYA center, he goes to the shops at 4:30 in the afternoon and works until 1 o'clock the next morning ... In a modern new dormitory he has a lower bed in a double-decker bunk. Making his own bed is part of his daily routine.

Dormitories are crowded with the 450 youths now in training, and order has to be maintained at all times. ...The Saluskins at Wapato, Joe's home on the reservation before he came to Seattle, would be proud to see how he has stepped into life at the student project. Off duty Joe visits with other Indians from the Yakima Tribe and from other reservations. Coast Indians tell him about life along the shores of Puget Sound and the North Pacific. Or he takes part in athletic games.

If you should be visiting the project, don't be surprised if you hear a sudden war whoop. More than likely it will come from Oscar Jones, resident project supervisor, instead of one of his Indian students. It's his way of calling them together.

"I learned the war whoop last summer when I had charge of about 150 Indians fighting a forest fire on the slope of Mount Hood," explained Jones, as he gave a fairly convincing demonstration.

"After we licked the fire we put on a celebration and the Indians did a war dance. I learned how to do that, too."

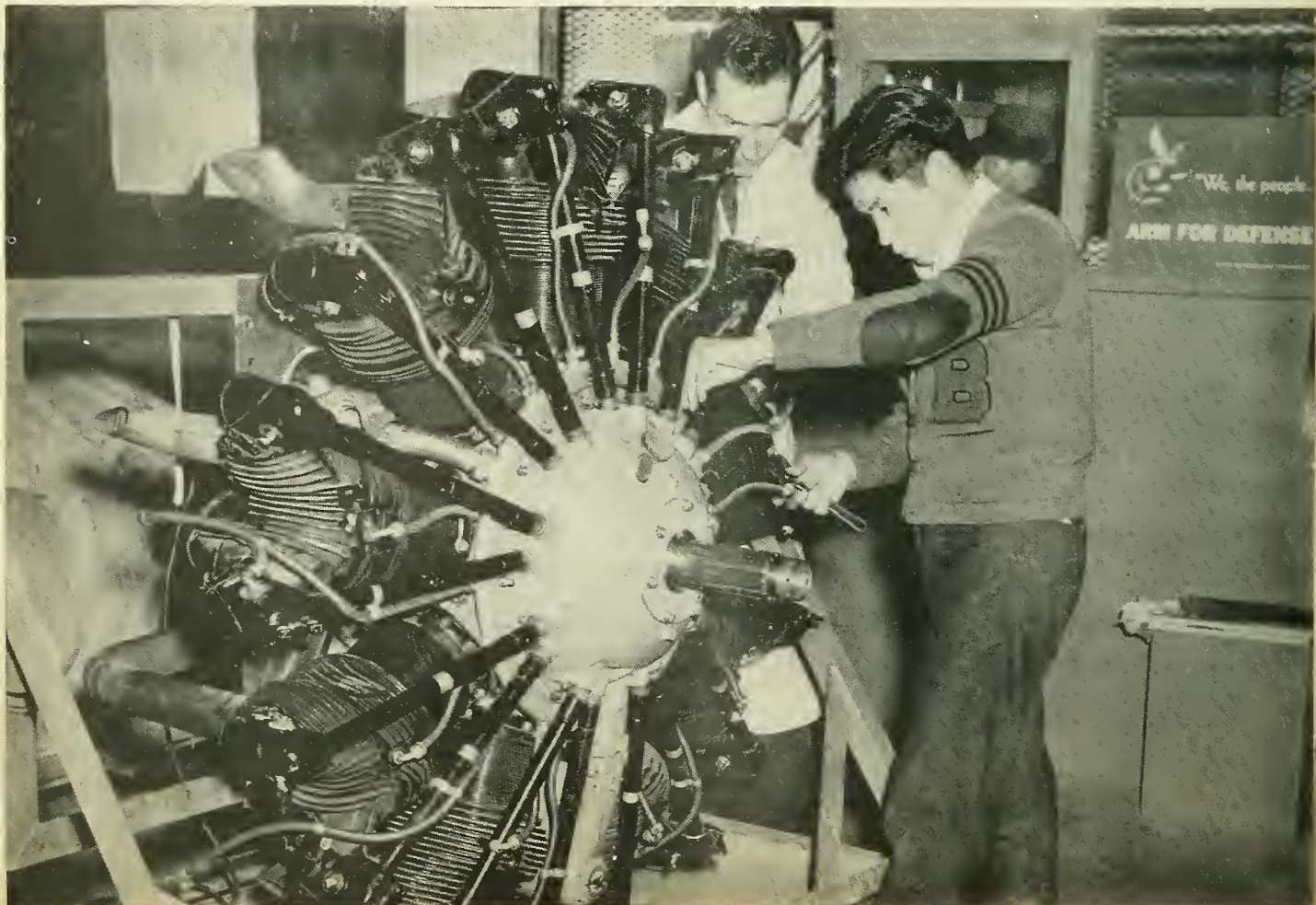
Athletic contests on the triangular "campus" of the Seattle school often reveal exceptional athletes. Baseball appeals to Joe Saluskin. In one baseball game Joe found himself playing on a team with an Indian catcher, George Sampson, who had been a star on the diamond.

In shop classes five nights weekly Joe gets a daily minimum of four hours' work experience and four hours of classroom instruction. Training periods vary from one to ten months, depending on the type of work a youth is learning. Joe's choice - riveting - usually takes from four to six weeks. While learning to build war planes, Joe receives \$30 per month. About \$20 of this goes for board, room and laundry. If he gets a job at the Boeing plant after finishing his training, he will be paid a minimum of from \$30 to \$40 a week. The project has a standing order from aircraft and shipyard plants, according to Supervisor Jones, for graduates in all types of mechanical work. Hundreds of youths have been placed in defense work since the project was opened last year.

"Our machine shop graduates have gone to jobs in Pearl Harbor and Dutch Harbor since the war began," said Jones.

Youths between 17 and 24 years of age are accepted for training. All must show birth certificates. Joe Saluskin of the Yakimas had little trouble proving that he is a native American.

*George Sampson Working On An Airplane Motor, NYA Defense Training School*





## *INDIAN DEMOCRACY*

By Theodore H. Haas

I began my second field trip for the Indian Service fatigued, worried, and a little bit discouraged. Why? Whatever help the Indian Office could furnish meant very much to most of the Indians since they had very little. There was so much work to do and so little time to do it. Delay seemed costly, and progress slow.

For two weeks Ben Reifel and I worked with Indians of the Belknap Reservation and the Sioux of South Dakota, codifying their laws and discussing their problems. I returned to the Capital revived and full of hope. In several tribes I saw the rebirth of democracy. Tribal governments were working and improving. Often in the face of appalling economic conditions and other handicaps, these Indians were striving and struggling to create a better life.

As my train rattled eastward, technical aspects of our problems, legal, economic, sociological, and anthropological, were forgotten. My mind was permeated with visions of some of the Indians whom I had met. Their names on letters and resolutions, ordinances and council minutes would no longer be mere musical notes or comic phrases. Henceforth they would symbolize vibrant personalities.

### Outstanding Indian Leaders

Out of a series of meetings with Indian councils, committees, and communities, out of the hundreds of minutes and tribal ordinances which I read during my brief mission, there flitted through my tired mind some glimpses of outstanding Indian leaders in action. First appears a young tribal secretary, sacrificing his Sabbath and two evenings in order to help in the codification of his tribal laws. By his side is a chairman of the tribal council who asks us to stay longer. When we reply that only a blizzard could keep us since we promised to participate in a conservation conference in Minneapolis, he smilingly remarks that he will use his magic stones to bring a severe snowstorm.

My mind turns to another tribe - a tribal chairman, honorable and able, and two other councilmen patiently watch us clarify and classify their tribal laws. They readily answer our questions on what was intended by an ambiguous phrase or by two inconsistent ordinances. A memorandum is needed which is in another building. Over my protest the chairman insists upon acting as a messenger to secure it. The secretary of this council who had first been suspicious of our codification work, ceases to ask snarling questions and says: "I want to type. I want to do something helpful too." Working enthusiastically day and night in an unheated room is the secretary of the superintendent, a member of a neighboring tribe. Her only fear is that we will not finish in the allotted time. Never have I seen a better, more enthusiastic worker.

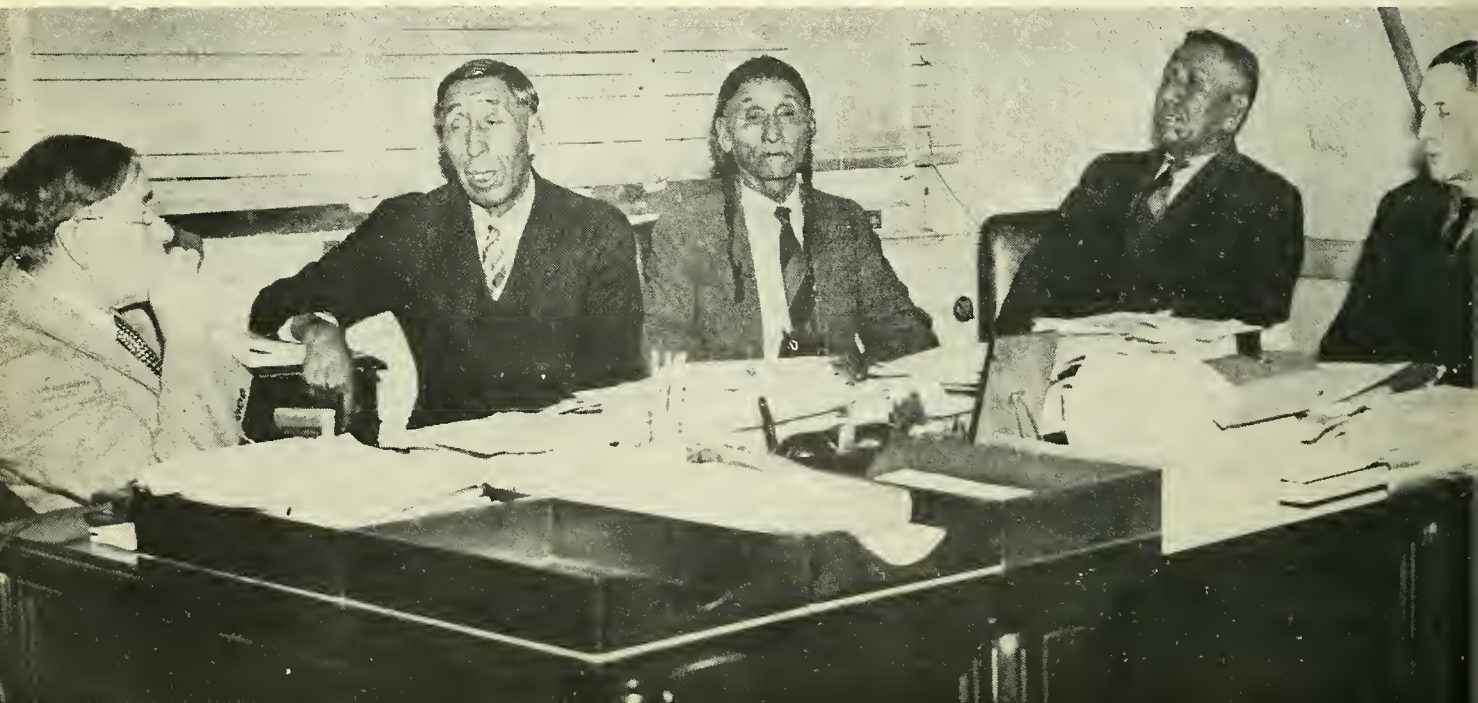
Their faces blur and fade. A new picture appears. A tribal council is in session. On Lincoln's birthday, from morning until night, they listen to me explain the purpose of codification and read their laws as they were originally enacted and as they were codified. I suggest that one ordinance need not be read because it was not amended and was so clear that its working was left unchanged. My suggestion is overruled. "There are," remarks one sage councilman, "six newly elected council-

men who don't know this ordinance and we others need a review." This is typical of this council's seriousness. One member who is late a few minutes due to a heavy snowfall is severely reprimanded and penalized. Every word spoken is taken down and a speaker cannot later revise his utterances. I am interrupted continually by questions - a Departmental letter, rescinding an ordinance; knotty problems of interpretation of a provision of an ordinance; queries involving sections of the tribal constitution and charter and a treaty, etc. Each councilman listens attentively. With what eagerness do they seek understanding and knowledge! How appreciative and modest they are! "We have so much to learn," said their wise chairman sadly. With what frankness did he stress their ignorance of some minute and complicated law! What humility in the face of their achievements! This council had recently solved in a statesmanly manner a difficult problem of corruption, receiving without publicity or scandal, the equivalent of money misappropriated. We could learn much from these people in this and other fields.

As I recall this meeting my pictures are displaced by philosophic thoughts. In these tribal governments there is no governing class, self-contented and smug, like some of us working in a luxurious building in a beautiful city, isolated from the grass roots and sometimes ignorant of the basic facts involved in the problem we confidently seek to solve. Here are legislators working with and a part of the people whom they govern.

Despite their efforts and ours, stark tragedy stalks in their midst in the form of disease and poverty and war. They are used to tragedy and meet it stoically. Discouraged by adversity or delay? They are not discouraged. When saddened by the difficulty of our problems and frequency of our failures, when upset by the world conflagration, let us gather strength and hope from these leaders of a great people. Removed from their ancestral home usually to barren places, they live on islands wherein they maintain part of their culture although dashed by the waves of a different culture. We should not despair. With a little help the Indian people will hasten the dawn of a new day.

*Members Of Pine Ridge Sioux Tribal Council Confer With Commissioner Collier*





## *INDIAN POLICY AFTER THE CIVIL WAR*

Uncle Sam's Stepchildren. The Reformation of United States Indian Policy, 1865-1887, by Loring Benson Priest. Rutgers University Press, New Brunswick, New Jersey. \$3.75.

In his introductory chapters the author sketches briefly the policy of concentrating Indians within restricted localities, the controversy over the proposed re-transfer of the administration of Indian affairs from the Interior Department back to the War Department, the nomination of Indian agents by the churches, the establishment of the Board of Indian Commissioners, and then the rising interest in Indian reforms during the years 1865 to 1885.

Dr. Priest's major task is to report the destruction of the old Indian system and the formulation of a new Indian policy. Five chapters are designated respectively: The Treaty System and Tribal Autonomy, the Annuity System and Congressional Economy, the Reservation System, the Problem of Indian Education, and the Last Stand of Supporters of the Old Indian System. The author in these chapters discloses a wide reading of the literature upon Indians and exhaustive study of original records. His discussions are temperate and the conclusions supported by the facts cited.

When Dr. Priest reaches the final section of his book, namely, the Formulation of the New Indian Policy, he raises questions that still have possibilities of wide disagreement. Two brief chapters are devoted to reform devices considered or adopted prior to the year 1880. The following chapters deal with the controversy that was waged so earnestly - even bitterly - during the decade following 1879 upon the subject of allotting lands to Indians in severalty. Here, as elsewhere in the book, the author displays a non-partisan and judicial attitude. However, he seems at times disposed to ascribe to contestants the motives that were attributed to them by their contemporary opponents. In the treatment of highly controversial subjects this is seldom justifiable.

The final chapter refers in the most abbreviated manner to the failure of the General Allotment Act of 1887 to achieve the purposes that were anticipated by its proponents but declares that: "In spite of the failure of the Dawes Act, the sponsors of Indian reform in the years following the Civil War deserve praise for their work." The author concludes that the unfortunate results of allotment were due, not to legislative error, but to mistakes on the part of administrators.

This is a book of substantial value to the student of Indian affairs, whether he believes that the allotment policy marked an advance in Indian administration or constituted the greatest mistake in the history of Federal experimentation with a difficult problem.

In his preface, Dr. Priest graciously acknowledges the assistance of several individuals and organizations - among them, Mr. Brent Morgan of the Indian Office Mails and Files Division - in making old records available to him. Reviewed by J. P. Kinney, General Production Supervisor, CCC-ID.



*Drew Mike, Paiute Student From Leevining, California,  
Learns Auto Mechanics At Carson Indian School, Nevada.*



# *Indians In the News*

The Alabama-Coushatta Indians are signing up 100 per cent for civilian defense. The Indians are participating in first-aid training and have expressed their willingness to serve their country in every way possible. Houston, Texas. The Post. 1-18-42.

Ute Indians at a tribal meeting framed a protest against white discrimination in refusing the Indians permission to hunt off the reservation after the Utes had given white hunters permission to hunt on reservation lands. The Fish and Game Director immediately called a meeting and signed a "reciprocal hunting treaty" with the Indians. Milwaukee, Wisconsin. The Post. 12-18-41.

The Chippewas - this time the women of the tribe - went on the warpath recently. Forty Indian women decided at a pow-wow to form a rifle brigade to get any parachute troops who might descend in these parts - be they Japanese, Germans or Italians. San Jose, California. The Mercury-Herald. 12-18-41.

Chief Beaver Moon of the Yakima Tribe, is on the warpath. The 23-year-old Oregon Indian interrupted a theological course at Sterling, Kansas, college to join the Navy. He enlisted as William W. Spencer, which is what Uncle Sam calls him. Harrisburg, Pennsylvania. The Telegraph. 1-22-42.

Sight has been extended for years to 663 trachoma sufferers treated during the first six months of a new control program of the Oklahoma State Health Department. A total of 4,358 people have been examined since the Department's first diagnostic clinic was started almost six months ago at Sallisaw. All persons having "eye trouble" were invited to the clinics. The State Health Department, charged with the control of communicable diseases, follows the pioneering of the United States Indian Service in the work of finding trachoma cases and providing treatment for those unable to pay a private physician. New methods of treatment with a drug of the sulfa family make possible the broad scale public health attack on trachoma. Oklahoma City, Oklahoma. The Oklahoman. 2-26-42.

"We feel like fighting," was the comment of Cleo Medicine Horse, aged 20, a three-quarter blood Crow Indian, as he was sworn into the United States Marine Corps recently. Medicine Horse said that about 68 Crow Indians have volunteered for Army service, in addition to those drafted. Butte, Montana. The Standard. 3-5-42.

Chief Whirling Cloud, leader of 1,600 Chippewa Indians who live on the St. Croix Reservation near Superior, Wisconsin, feels much more natural with a monkey wrench in his hand than a tomahawk. Chief Whirling Cloud, unlike most Indians who are inducted as infantry scouts, is serving his country as a mechanic in the Medical Corps at Camp Blanding. LaCrosse, Wisconsin. The Tribune. 3-5-42.

"I'll scalp the Japs if I get near one," Joe Big Sam, 27-year-old Indian of Arlee, Montana, said as he announced that he would become a part of the armed forces early in March. Big Sam said he expected to leave for Fort Lewis and that he would bring back his trophies to "decorate the town of Arlee after the war is over." Missoula, Montana. The Missoulian. 3-6-42.

The Yakima Indians are forging ahead as stockmen and farmers, thanks to the policy adopted a few years ago by the Indian Office. Given opportunity to prove their worth and afforded long-withheld assistance from the Government, they are developing rapidly as substantial citizens and adding to the economic wealth of the Yakima Valley. In 1941 they grew nearly a half-million dollars worth of agricultural products, which netted them \$202,881 and provided \$12,000 worth of foodstuffs for their own consumption. The Yakimas are ideally suited to the livestock business and they should make even greater progress in that and other lines within the next few years. Yakima, Washington. The Herald. 1-20-42.

The Blackfeet Indians have adopted General Douglas MacArthur as a member of their tribe and named him Mo-Kahki-Peta, Chief Wise Eagle. The colorful ceremonial rites were performed before a large portrait of the hero of the Philippines. Washington, D. C. The Times-Herald. 3-20-42.

Because of the vital war need for conserving range resources, Laguna Pueblo Indians made their recent round-up and sale of horses the largest in four years. One hundred thirty-five owners participated in the combing of the 225,000 acres of Laguna range land for old, worn-out and inferior classes of animals, and joined in a cooperative sale disposing of 139 head of horses and burros. It was the sixth annual round-up held by these Indians. During the last six years the Laguna Indians have removed 847 head of horses and burros from their ranges. Albuquerque, New Mexico. The Journal. 1-26-42.

The increase in industrial activity resulting from the war has absorbed virtually all employable Indians on New York State reservations, the State Board of Social Welfare revealed in its annual report. The report stated: "The gypsum companies on the Tonawanda Reservation are operating at full capacity and the Aluminum Company of America, near the St. Regis Reservation, is employing a majority of the Indians who live there." Buffalo, New York. The News. 3-13-42.

A touch of the old West came to Minneapolis today when fifteen Indians from Turtle Mountain Reservation near Belcourt, North Dakota, two of them wearing feather headdresses and carrying tomahawks, joined the Navy. Minneapolis, Minnesota. The Journal. 3/25/42.

The Okfuskee County Indian Red Cross unit had added \$92 to the emergency war fund and claimed the distinction of being the most active group of Indians in the State. Chief Alex Noon of the Creek Tribe praised the county Indians for their "wholehearted efforts on the war programs." Oklahoma City, Oklahoma. The Oklahoman. 3/20/42.



## *Indians Of The Northwest Celebrate A Treaty And Pledge Their Allegiance Anew*

By Mildred Jenkins

For three days each January, tribes of Northwest Indians from the United States and Canada gather on the Swinomish Reservation in Washington to commemorate the signing of the Muckilteo Treaty of January 22, 1855.

Inside the longhouse, on a low bed-shelf, extending along the walls, visiting Indians spread their robes and mats for sleeping. Across one end is a lean-to kitchen where the Swinomish people who are hosts, prepare great quantities of food to serve several hundred guests. Beside a log fire, near the kitchen of the smoke-house, are roasting ducks and sticks of barbecuing red salmon. The good smell rises and floats about with the thin blue smoke from the fire. Three other fires are ranged down the length of the dirt-padded floor, giving warmth and light to the windowless building.

### Renewed Friendships

The smoky room is crowded with people; everywhere is the spirit of happiness and renewed friendships. For three days feasting, visiting and ancient games take place. On the twenty-second the speeches begin. One by one the orators, chiefs and leaders, record their accomplishments, their hopes for the future. Not once do they complain. Here, truly, is royalty. Here is nobility - accepting what is left of their hard and glorious past and building a future upon it.

Proudly they speak of their hospitals and the medical aid to their people, of education and of improvement in their homes. They look forward to greater accomplishments in the future. They speak reverently of this, their country, and renew their pledges to defend it.

For three nights the log fires burn. Showers of sparks spurt upward toward the patch of star-studded night where the "shakes" have been left off the roof for the smoke to escape. Greedy flames run their tongues around the fresh chunks, brightening the coppery faces about the fires. Wrinkled faces of wise old men and women, staid faces of older parents and strong faces of younger parents surrounded by expectant, wide-eyed children and impatient young people. Benches and bed-shelves are crowded, all are waiting. The center space about the fires is left open.

The low murmur of tom-toms slowly rises above the drone of voices. Louder and louder challenge the drums and suddenly six figures in black race madly from the shadows and circle the fires. Now they run with bare feet lifting high, now they bounce on crouched legs, arms and fingers spread, high peaked black headdress of long hair jerking in rhythm. Round and round they go, then with a final burst from the drums, they disappear. Only the crackling of the fires disturbs the silence of the long shadowy room.

### A Dancer Sheds His 80 Years

Out of the hush the low rhythmic rattle of dry deer hoofs pulses upon the consciousness, swelling and swelling. Now the tom-toms softly join in, the music growing until it fills the air almost to bursting. A lone dancer circles the fires, his

arms outstretched, bare feet springing. Bands of deer hoofs below his knees and around his ankles clack the beat with each step. Now faster and faster, suddenly slow again, around and around the fires. Eighty years old this dancer, but he has shed his years and again answers the song of the deer hoofs calling for fleetness of foot. The drums reach a vibrant high pitch then stop suddenly as the old man settles back on the bench beside his wife. Tenderly she removes his hood and hands him a drink of water.

Again the drum song surges loudly and the scalping dancer flaunts and wields his knife as his beautiful feather headdress sways to the rhythm of his body. Circling the fires, he cries out.

An Indian maiden in buckskin-beaded dress and moccasins moves as a butterfly on winged feet. Her lovely face uplifted, she calls upon the Great Spirit to bring health and happiness to everyone.

### Gnarled Brown Hands

On and on, throughout the night, dance after dance, tells stories of hunting, of war, of sickness, of love. The fire tenders throw on more logs and dancing spirits respond to the quickened blaze. Tom-toms softly coax and loudly challenge. Blue smoke fills the corners and clings to the great rafters. An old gray-haired grandmother with gnarled brown hands and arms gracefully spread, steps lightly to the song of voices and drums. Round and round until it seems she must surely drop. But no, she carries on, her bare feet stirring up little puffs of dust. At last she returns to her seat. More old people tell their stories in dance, years rolling away. Young men proclaim their power and strength in leaps and bounds and loud cries.

A soft sweet melody swells upon the air, growing and growing as voices join in, until the whole room is filled with song - the friendship song. Gently clapping hands, tapping cedar sticks, clacking deer hoof rattles, muted drums, voices old and young, blend into lovely music and happy smiles on coppery faces.

At daybreak the celebration is ended. Blankets and mats are folded, costumes and drums are carefully packed into cars. The guests take leave with ever-ready promises to return next year.

### *NOTICE: SEVEN ROLLING KITCHENS AVAILABLE*

James H. Hyde, Fort Totten Agency, Fort Totten, North Dakota writes:

"Among the equipment transferred to us from the Army are eight field kitchens. These are merely large stoves mounted on wheels. We propose to make use of one of these as a portable outside canning kitchen during the canning season. Do you know of other agencies that might want one of these kitchens?"

Extension Division suggests that any interested official write Superintendent Hyde for details.



### *Indian Schools Adjust Schedules To Aid War Work*

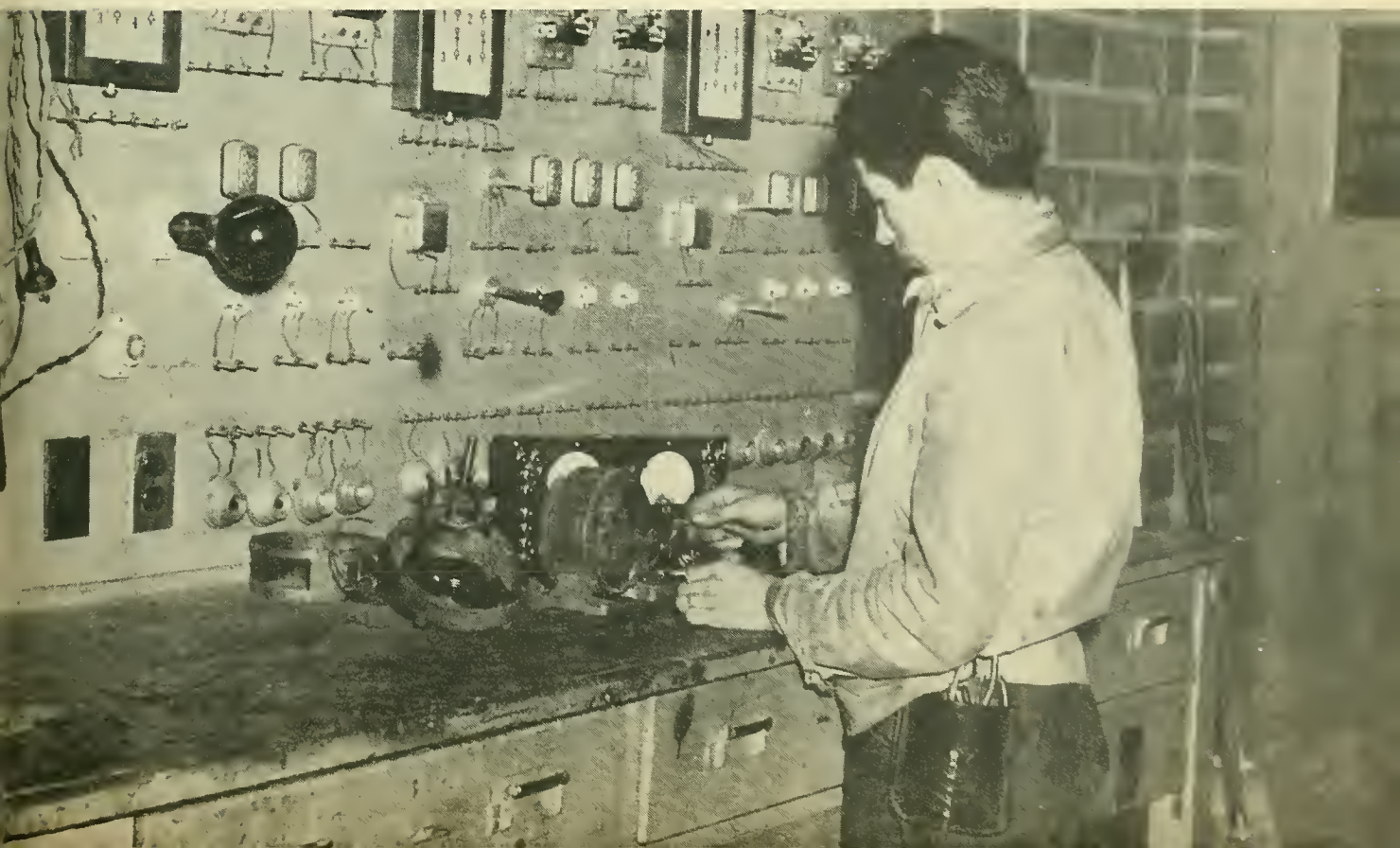
Many Federal Indian schools have already inaugurated a six-day week in place of the former five-day schedule in order to release students and faculty members early this spring for jobs in the war industries and for farm work. Six large Indian vocational schools offer intensive training in skills vital to the war industries and about 40 Indian CCC camps conduct similar training courses. Some 2,500 Indians have already been placed in aircraft, tank, ship building and other war employment.

Summer educational leave for Indian Service teachers has been cancelled but annual leave will be granted in the interests of health in all employee requests which do not seriously impair the war program. The shorter school term is expected to reduce operating costs, the savings to be used for the purchase of seed, livestock and poultry in the food raising victory campaign.

Haskell Institute, Lawrence, Kansas, the largest Federal Indian vocational school, will accomplish 50 per cent more this year with its streamlined program. With the introduction of the six-day week, three full semesters of 90 school days each can be offered in the place of the usual two semesters and short summer session.

Haskell Institute is unique in that it is the only Federal school with a commercial department designed exclusively to train Indians for Government clerical positions. At the close of the last school term, more than 20 Haskell students qualified on competitive Civil Service examinations and shortly afterward received jobs in Washington, D. C.

*Dean King, Haskell Institute Student, Tests Electric Motors In The Trades Shop*



# *from the Mail Bag*

## *Blackfeet Indians In War And Peace*

Dear Mr. Collier:

I am a faithful reader of the little magazine called "Indians At Work." Being a Blackfeet Indian from the Blackfeet Indian Reservation, Montana, I naturally scan the pages for something about the Blackfeet Indians, but rarely ever see anything but once in every two or three years. However, I feel it is probably the fault of us, the Blackfeet, and those who are at the head of the various departments. There are innumerable interesting projects on the reservation. I feel it is a pity other tribes do not have the pleasure of seeing them in "Indians At Work."

We could submit material on our arts and crafts and our Arts and Crafts Store. The persons who buy for the store are all Indian women and they judge all crafts work before accepting it. I might add that I am one of the buyers; also president of the future "Organized Clubs of Montana" and president of all local clubs of our reservation Arts and Crafts Council. As a buyer, I am proud to say the Blackfeet Indians do the finest bead work of all the tribes in Montana. I can say this as I have seen bead work done by the several tribes in this State.

We have Blackfeet boys who are very good artists. They did the buffalo murals which hang in the Plains Museum. They are a credit to any artist.

There is the Indian CCC's work of building bridges, dams and ditches, and other projects which are carried on as well as any private contractor could with years of experience.

The Blackfeet Tribe donated \$1,000 toward the \$50,000,000 requested by the Red Cross, and in addition, has bought \$20,000 worth of Defense Bonds. We have about 100 boys in the Army and Navy. (My husband's five brothers have enlisted; he, the last one, is 40 years old, and he says he is going to enlist in the Navy.) Thus it is throughout the tribe.

A very moving ceremony took place in one of our community halls. The older Indians were holding a victory dance for two of our boys who were leaving for service. After the victory march, an old Indian named Three Calves recited the following prayer (quoted in part):

"Our forefathers fought bravely for this our country; we as young men fought bravely for our country. Now go and fight as your forefathers did. Do not come back until our country is free. What the war is about we Indians do not know, but our Great White Father is calling us to help. We must go."

Continuing, he offered the prayer to the sun and to the Great Spirit beyond ...

Respectfully yours,  
(Sgd.) Mae A. Williamson



*Indian Boy Buys Defense Stamps With Marble Winnings*

Dear Mr. Collier:

Since our local Washington's Birthday program there has been a marked interest in the people here purchasing Defense Stamps. One Indian boy in particular has been very active and has bought more stamps than usual for a boy of his age - he is about ten. His father gets a very moderate monthly income as a bus driver and I know they have none to spare, as the salary check is used up in buying subsistence for the family. I asked the father recently where Maurice was getting his dimes to buy the Defense Stamps and his reply was this: "Maurice is a good marble player and each evening he generally has a pocketful of marbles he won from his playmates. When they are broke he sells the marbles back to them and so gets funds to buy Defense Stamps.

I thought you might be interested in this little story of truly American resourcefulness.

Sincerely,

(Sgd.) George H. Malone,

Porcupine Trading Company, Porcupine, S.D.

*He Wants To Finish The Japs First*

Dear Sir:

In reply to your letter of March 7, regarding a position as Assistant (Indian-Clerk) at Hopi Agency, Arizona, I regret to say that I cannot accept the position offered me. The reason I cannot accept the position is that I have been deferred by the Army until June 1, 1942, so that I might complete my commercial training. It would not be wise for me to take a position and leave it inside of two months. I have definitely made up my mind to finish this spring, and go home for a while before enlisting in the United States Navy.

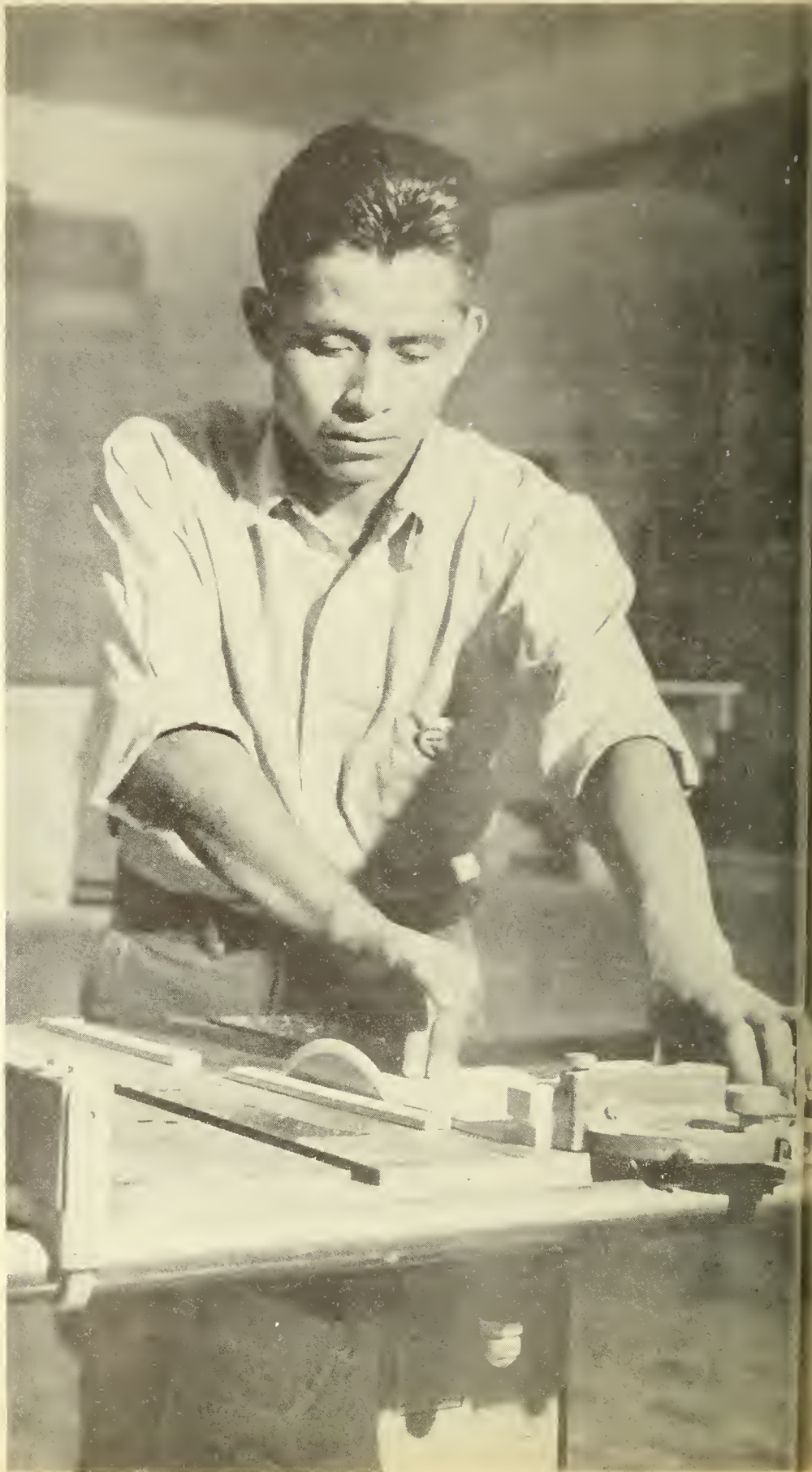
I greatly appreciate your considering me for a position, but I have another job waiting for me - that is to finish what the Japs started. After getting through with the Japs I will be available for any position you offer me.

Sincerely yours,

(Sgd.) James Randall

Haskell Institute, Lawrence, Kansas

(Note: Mr. Randall is a full-blood Apache Indian from the San Carlos Agency, Arizona.)



*Frank Apachito, Navajo, in  
Woodworking Shop Of Santa  
Fe School, New Mexico.*



## *INTERIOR DEPARTMENT MOBILIZES FOR VICTORY*

By Harry B. Gauss

Assistant to the Director of Information, Department of the Interior

The Department of the Interior, responding to a call for service fundamentally almost as important as a tour of duty with combat forces on land, sea or air, was placed on a war emergency basis on December 16, 1941, under the provisions of Order No. 1629, promulgated by Secretary Harold L. Ickes. Issued following the declaration of war, the order stipulated that "all actions resulting from declaration of war will have precedence over all other duties."

Placing before each individual employee of the Department, both in Washington and in the field, the direct responsibility and privilege for patriotic war service, Secretary Ickes' order clearly outlined the task confronting the personnel in the conduct of the war.

"Our immediate and primary function is the full mobilization of the nation's natural resources for war," he said. "The successful conclusion of this war requires that our peace-time and defense jurisdiction over resources, including metals, minerals, petroleum and its products, solid fuels, electrical energy, and other physical items essential to our national survival, be placed upon a basis best suited to serve our military and naval forces without waste and with a view to saving all that we can of such resources for future generations."

### War Resources Council

To make possible the maximum effort toward the accomplishment of this vital program, working time for Departmental employees was increased to forty-four hours per week on January 26th, under Order No. 1633, and a War Resources Council in the Department, under the directorship of Michael W. Straus, was established by Order No. 1636, dated January 14th.

A definite program of war objectives has been completed by the Council and is now in process of accomplishment in the various bureaus of the Department.

This, briefly, is the bed-rock foundation upon which war activities of the Department personnel are based. It gives to every scientist, specialist, technician, planner, and worker in the Department of the Interior an opportunity to contribute actively to the nation's need now. It places upon each the responsibility for a full share in the victorious completion of the hazardous pathway from Pearl Harbor to peace.

Fortunately, the long experience of the Department in conserving these very resources for the time of need will now ease the task of turning them to the supreme effort, and at the same time will protect the resources themselves from foolish, shortsighted, or wasteful exploitation.

Obviously, some of the details of our program must be kept from the eyes and ears of the enemy. However, overly-cautious individual censorship on the part either of the bureaus or personnel might easily have the same sabotaging effect as indiscriminate conversation. The successful accomplishment of our program de-

mands that private industry should continue to be provided with technical and specialized information essential to the development of the war objective. The general public as well should be furnished with salient facts concerning our activities which will afford an intelligent understanding of the problems facing us. The necessary industrial cooperation and popular support will depend in large measure upon the observance of these prudent information policies.

Without, however, revealing the size, location, condition, or other militarily-pertinent facts concerning numerous elements in the Department's victory program, each member of its war-time personnel can find satisfaction in the fact that Nature has placed at the disposal of the Nation a potential force of resources that figuratively might be divided into five "fighting commands." Mobilized under unified supervision, each of these resource-armies is of vital importance to the war effort, and each is dependent upon the contribution of the individual employee for its successful recruitment, maintenance, and operations.

The first of these natural armies consists of metals for war. Machines have made this war unique and have raised metals to first rank among essential war material. Only an increasing production of ores can keep the factories running, labor busy, and the Army and Navy supplied with fighting planes, weapons and ships. Production on a victory scale by turning known unexploited and low-grade materials into metals now worth more than gold is the immediate objective of the Department in connection with this resource. New explorations in many states, in which colleges and universities may make available the services of their engineering faculties for the exploratory work, are among the angles of this problem confronting the Departmental personnel.

### Oil And Fuels For War

Oil for war is another "fighting command" of natural resources being marshalled under the victory program, while "power for war" constitutes a third element of the resource-army under mobilization by the trained personnel of the Department.

The fourth fighting command is embodied in fuels for war. Solid fuels are the source of half of all the nation's energy supplied by fuels including oil and gas and by water power. Coal is the prime mover of industry, and the basic source of heat and motive power for manufacturing, public utilities and the home; coke fires the blast furnaces in the steel mills. The principal supply of many basic chemicals necessary for making munitions, paints, medicines, artificial silk, plastics, etc., is obtained as by-products of the manufacture of coke from coal. The development, production and utilization of this vast fighting force is a major element in the victory program.

Spread across the broad front of expansive public domain acreage is the mighty resource-army of land, water and timber for war. Its multitudinous tactical advantages range from the providing of timber for the nation's armed forces; irrigation water for the production of food; forage facilities on the Federal range from whence come meat, wool and leather for the nation's fighting men and civilian population; and land for use in military operations, recreational areas, and other purposes. The most efficient adaption of this element in the war effort to the victory program is an outstanding responsibility of the Departmental personnel.

This, then, is our war problem; this our patriotic duty calling for unstinted service by individuals united in a supreme effort to carry President Roosevelt's declaration that "we will win this war and we will write the peace" to a victorious realization.



# ***INDIANS CONSERVING AND REBUILDING THEIR RESOURCES THROUGH CCC-ID***

## ***"Victory Year" Outlined For Indian Conservation Corps***

**By D. E. Murphy**

**Director, Indian Division, CCC**

April 5, 1942, will mark the ninth anniversary of the signing by President Roosevelt of the Executive Order establishing the Civilian Conservation Corps. The CCC Director has requested that appropriate ceremonies be held at all camps in observance of this anniversary. The Director's letter states, in part:

"Undoubtedly, most companies already are planning to hold their customary open house celebrations of the Corps' anniversary sometime during the period March 28 to April 5. It is my hope that all CCC camps, where such action can be taken without interference with work programs, will take advantage of the Corps' birthday to hold open house exercises which will give the general public an opportunity to view at first-hand Corps activities which are contributing to the national war effort. The decision as to whether anniversary exercises of any type will be held in camps working on military reservations or strategic areas will, of course, be controlled by the military commanders of such areas.

"In forwarding the ideas outlined in this letter to field officials, please ask them to convey to all CCC personnel my keen appreciation for the outstanding contribution the Corps has made and is making to the war effort."

Let's think of our program now in terms of war work construction, and war resource protection and development.

Let's set up a quota of the trained men whom we can supply to industry and to the armed forces.

Let's conserve machinery, reclaim scrap metal, save rubber, save gasoline, develop and conserve needed materials - and work harder.

Let's strengthen our facilities for protection and preservation of our resources, our fire suppression crews, our facilities for guarding irrigation structures and other public works, our forest and range protection organizations, our morale building resources.

Let's do our full part to make 1942 a "Victory Year."



*Indians Of Santa Ana Pueblo, New Mexico (Page 6)*